

**Somah**

**XIV.1.1** Earth is upheld by truth; heaven is upheld by the sun; the solar regions are supported by eternal laws; the elixir of divine love is supreme in heaven. (Ṛg. X.85.1)

**XIV.1.2** By the elixir of divine love, the solar regions are strong; by the divine elixir, the earth is great; the divine elixir is stationed in the midst of all the constellations. (Ṛg. X.85.2)

**XIV.1.3** He, who had drunk, thinks that the herb, which common men crush and grind, is the divine elixir; but which the sages know to be really the elixir, no one tastes that. (Ṛg. X.85.3)

**XIV.1.4** As they consume you, O virile factor (Soma), you then swell up again. The wind element is the protector of the virile factor. The month is the shape of the years. (Rg. X.85.5; Variation)

**XIV.1.5** O divine elixir, you are concealed by means of coverings, and protected by the vast cosmic tunes known as Br̥hata Sāmāns. You abide listening to the sounds of cosmic vibrations; no terrestrial being can taste you. (Rg. X.85.4)

### Vivāh (marriage)

**XIV.1.6** When Sun's daughter, the bride, goes to her husband, her loving mind becomes the pillow (of her couch), the eye becomes the collyrium; and heaven and earth become her chest of treasure. (Rg. X.85.7)

**XIV.1.7** The rāibhī verse (verse praising the bride) was her bridal companion; the nārāsansi verse (verse praising the bride groom) was the guide to her home. The dress of the damsel of marriageable age was lovely of course. She goes forth adorned with gāthā (song). (Rg. X.85.6; Variation)

**XIV.1.8** Hymns (the śtomās) are the cross-bars (of the car); the kurīra metre is the thong of the whip; the twin divines are groomsmen of the bride and fire divine becomes leader of the procession. (Rg. X.85.8)

**XIV.1.9** The young bachelor (Soma) desires to have a bride; the twin divines become the two groomsmen. The divine impeller (the Savitr, the Sun) gives away the bride, quite ripe in age, to the husband (Soma), with matured intelligence. (Rg. X.85.9)

- XIV.1.10** The bride goes to her husband's home, her mind is her chariot, and heaven is her covering; the two shining (orbs) (i.e., the sun and moon) are the oxen that draw it. (Rg. X.85.10)
- XIV.1.11** These two oxen yoked by the R̥k and the Sāman verses march with one pace; the two chariot wheels are your cars; the path of ease and comfort is in the heaven. (Rg. X.85.11 Variation nominal)
- XIV.1.12** As she goes to her Lord, the pair of Sucī (the pure) becomes the swift-moving wheels. The wind is the fastened axle there; the bride mounts the chariot of the mind. (Rg. X.85.12)
- XIV.1.13** The bridal procession of the damsel of marriageable age, bidden farewell by the (bride's) sire, goes forth. In the days of Māgha, the cows are driven; in the day of Phālguni the wedding takes place. (Rg. X.85.13)
- XIV.1.14** O twins divine, when inquiring, you went to the nuptial procession of the damsel of marriageable age (Sūryā) by your three-wheeler (car), then where was one wheel of your car ? Where did you stand and wait for the direction ? (Rg. X.85.14)
- XIV.1.15** O you two lords of benignancy, when you went to the damsel of the marriageable age, worthy of wooing, all the enlightened ones gave assent to you for that. The nourisher Lord (Pūṣā) chose ye like a son his father. (Rg. X.85.15; Variation)

- XIV.1.16** O bride, the learned persons in their season know your two chariot wheels (the sun and moon); the other third wheel (the year) which is concealed, is known to those wise only who are aware of the highest truth. (R̥g. X.85.16)
- XIV.1.17** We worship the eternal law-giver, a kind friend, a husband-finder. Like a melon from its stalk, from here I release you, not from there.
- XIV.1.18** From here I release her completely, not from there. I make her bound securely at that place, so that, O bounteous resplendent Lord, she is blessed with good sons and nuptial bliss.
- XIV.1.19** I release you completely from the venerable Lord's (Varuṇa) fetters, with which the propitious creator Lord had bound you. In the abode of the right and in the world of good deeds, may there be bliss for you along with your wooer. (R̥g. X.85.24; Variation)
- XIV.1.20** May the Lord of wealth and glory (Bhāga) conduct you from here grasping your hand; may the twin divine doctors (Aśvinau) transport you in their chariot; go to the house, so that you may become the mistress of the house. Having control over all, speak amicably to the gathering.
- XIV.1.21** May there be pleasing prosperity for your progeny here. Be alert and vigilant to household duties in this house. Closely united your person with this man, your husband. Then having reached the ripe old age, you will speak in the councils.

- XIV.1.22** May both of you stay just here. May you not be seperated. May you enjoy the whole span of your life playing with children and grand-children, (of sons and daughters, both) rejoicing in your comfortable house. (Rg. X.85.42; Variation)

### Somārkau

- XIV.1.23** Moving one after the other by invisible force, these two playful children go up to the ocean. One of them oversees all the beings. You, the other one, are born anew making the seasons. (Rg. X.85.18; Variation)

### Candramāḥ

- XIV.1.24** Born afresh you are ever-new. A pennant of days, you go before dawns. You allot to the bounties of Nature their share as you come. You prolong our life-span, O delightful moon. (Rv. X.85.19 Variation)

### Marriage Ceremonies

- XIV.1.25** (O wife), put away the garment soiled by the body; give wealth to the learned priests. The Kṛttaipa, the feeling of uncertainty has become active; it has gone to the husband's heart as his wife. (Rg. X.85.29)
- XIV.1.26** Blue and red becomes her form (married wife). The kṛtya (the uncertainty factor) clinging to her is left behind. May her kinsmen in husband's family prosper. The husband is bound fast in bonds of love. (Rg. X.85.28)
- XIV.1.27** Coarse and vulgar becomes his body hurting with this malignity, if the husband wraps his member with the bride's garment. (Rg. X.85.30; Variation)

- XIV.1.28** Cutting up, cutting through, and also cutting to small pieces (the heart as if); look at the beauteous forms of the damsel of marriageable age. The wise one makes them splendid. (Rg. X.85.35; Variation)
- XIV.1.29** This is thirst-causing, bitter, full of barbs, mixed with poison; it is not to be consumed. The wise man, who understands well the damsel of marriageable age, deserves indeed the bride's garment. (Rg. X.85.34; Variation)
- XIV.1.30** Surely he, the learned and wise one (Brahman) takes that pleasing and auspicious robe, who studies the ways of atonement, so that the wife is never harmed.
- XIV.1.31** May both of you accumulate rich wealth speaking right unto right - speaking persons. O Lord of sacred knowledge, make the husband dear and pleasant to her. Let the husband speak so sweetly to her.
- XIV.1.32** May you remain just here. Do not go away. O cows, may you make him prosper with progeny. O cows, lustrous like moon, you bring good fortune. May all the bounties of nature endear this place to your hearts.
- XIV.1.33** O cows, enter this house along with your progeny. This man does not diminish the allotted portion of enlightened ones. For him, may the nourisher Lord and the all the cloud-bearing winds, for him, may the sustainer and the inspirer Lord quicken you.

- XIV.1.34** May the pathways, by which our friends travel for wooing, be free from thorns and straight. May the sustainer Lord along with the Lord of good fortune and with Ordainer Lord invest (this couple) with lustre. (Rg. X.85.23; Variation)
- XIV.1.35** What attractiveness is there in dice and what attractiveness is there in wine, what attractiveness is there in kine, with that attractiveness, O twins divine, may you invest this maiden.
- XIV.1.36** The attractiveness, with which the thighs of a stark naked lady are endowed, or with which the wine (is endowed); with which dice have been sprinkled, with that attractiveness, may you invest this maiden.
- XIV.1.37** O child of the waters (i.e., the fire), may you, who shine within the waters without any fuel, and whom the wise ones praise at the sacrifices, give us waters rich in sweetness, with which the resplendent one grows mighty.
- XIV.1.38** Now I throw away the injurious (waters), causing seizure and spoiling the body. What is good and sparkling, that (water), I take up.
- XIV.1.39** Let the learned ones bring bathing water for this maiden. Let her go around the fire of the eternal law-giver. O nourisher Lord, father-in-law and the brother-in-law are waiting for her.

- XIV.1.40** May the gold be auspicious to you; auspicious be waters; auspicious be the central pillar; auspicious be the perforation of the yoke; may the waters, cleansing in a hundred ways, be auspicious to you. May you closely unite your person with your husband in happiness.
- XIV.1.41** Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e., body physically cleaned); then she has been passed through the hole of a cart, (i.e., her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e., spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. (Rg. VIII.91.7)
- XIV.1.42** Desiring friendliness (affection), offspring, marital bliss, and wealth, being devoted to your husband, prepare yourself for immortal happiness.
- XIV.1.43** Just as mighty sindhu (river) has won supremacy of the streams, so going to your husband's house, may you prosper as a queen supreme.
- XIV.1.44** May you prosper as a queen supreme among your father-in-law, and also queen supreme among your brothers-in-law. Be a queen to your sister-in-law, and also a queen to your mother-in-law.
- XIV.1.45** The divinities that have spun, woven and that have stretched (the wrap), the divinities that have drawn the ends on all sides, may they weave you nicely upto ripe old age. Enjoying a good long life, endue this garment.



- XIV.1.46** There are men, who grieve for the life (of their wives lying seriously ill), and get them admitted to sacred places for treatment. In the prayful mood, they wish them a long life and hold them in their embraces; they ask their elders to pray for recovery. Upon such husbands, the wives bestow their love and long for their embraces. (Ṛg. X.40.10; Variation nominal)
- XIV.1.47** In the lap of the earth divine, I hold this auspicious stone firmly for your offsprings. Stand upon it, delighted and lustrous. May the creator Lord make your life span long.
- XIV.1.48** Whereby the adorable Lord (Agni) grasped the right hand of this earth, thereby I grasp your hand. May you not be anguished living with me with children and with wealth.
- XIV.1.49** May the creator Lord take hold of your hand. May the blissful Lord, the sovereign, bless you with good offspring. May the adorable Lord, cognizant of all, make the wife full of marital bliss for the husband till old age.
- XIV.1.50** I accept your hand for good fortune, that you attain old age with me as your husband. Our Lord of grace, cosmic orders, creation and wisdom, has given you to me that I may be the master of a household. (Ṛg X.85.36; Variation nominal)
- XIV.1.51** The Lord of good fortune (Bhaga) has taken hold of your hand; the creator Lord has taken hold of your hand. You are the wife by established law and (by established law) I am your house-holder (husband).

- XIV.1.52** Let it be my care to nourish her. The Lord supreme has given you to me. May you, blessed with children, live with me, your husband, through a hundred autumns.
- XIV.1.53** The cosmic Architect (Tvaṣṭṛ) has made the garment for her weal and happiness by the direction of the Lord supreme and the sages. May the creator Lord and the Lord of good fortune endure this woman with this garment, as they endure a marriable maid with progeny.
- XIV.1.54** May the Lord resplendent and adorable, the heaven and earth, the wind of the midspace, the Lord of good fortune, and both the twin physicians, the Lord supreme, the cloud-bearing winds, the Lord of sacred knowledge, and the blissful Lord, make this woman prosper with offsprings.
- XIV.1.55** First of all, the Lord supreme arrange the hair on the head of a maiden of marriageable age. Thereby, O twins divine, we adorn beautifully this woman for her husband.
- XIV.1.56** This is the beauty with which the young maiden is invested. I am curious to know how her mind moves. I shall follow her with my companions ninefold (navagva). Who is the learned one, that has untied these fetters ?
- XIV.1.57** I reflect her beauty in myself. Watching her, the nest of my mind, I have come to know. I shall not eat stealthily. Unloosening the fetters of the venerable Lord, I free myself in mind.

- XIV.1.58** I release you completely from the venerable Lord's (Varuṇa's) fetters, with which the propitious creator Lord had bound you. O bride, plenty of accommodation and an easy approach, I make for you along with your husband. (Av. XIV.1.19; Variation)
- XIV.1.59** Raise your weapons up; smite away the destroyers of life. Set this woman in the world of virtue. The wise sustainer Lord has found a husband for her. May the Lord of good fortune, the foreknowing sovereign, lead her in front.
- XIV.1.60** The Lord of good fortune (Bhaga) has fashioned the four feet (of the litter); the Lord of good fortune has wrought the four pieces (of the frame). The cosmic architect (Tvāṣṭr) has adorned the straps in the middle. May she be very auspicious for us.
- XIV.1.61** O maiden of marriageable age (Sūrya), mount this chariot, decked with beautiful flowers, painted in all the hues, golden-coloured, strong wheeled and rolling smoothly, which is like the abode of immortality. Make this chariot comfortable for your husband.
- XIV.1.62** O venerable Lord, bring her, unharmed the brothers; O Lord supreme, bring her unharmed the cattle; O resplendent Lord, bring her unharmed the husband; O creator Lord, bring her blessed with children to us.
- XIV.1.63** O two pillars, may you not hurt the maiden, traversing the path laid by the enlightened ones. We make the door of the divine home a pleasant path for the bride.

**XIV.1.64** Let the sacred knowledge be applied after as well as before; let the sacred knowledge (be applied) at the end, in the middle and all around. Having arrived at the impenetrable strong-hold of the enlightened ones, may you, propitious and delightful, shine brightly in your husband's world.

### Marriage ceremonies

**XIV.2.1** First of all they carry the maiden of marriageable age along with the bridal gifts to you. May you as such, O fire divine, give us, the husbands, a wife capable of bearing children. (Ṛg. X.85.38; Variation).

**XIV.2.2** The fire divine infuses marital desire in the bride, and furnishes splendour; may he who is her husband, enjoy life, living for a hundred years. (Ṛg. X.85.39)

**XIV.2.3** First of all you are the wife of some (virility); next the sustainer of the earth is your husband; your third husband is the fire divine; your fourth (husband) is one born of men (i.e., human being). (Ṛg. X.85.40; Variation).

**XIV.2.4** Soma (the youthful love) gives her to the Gandharva (attachment personified), the Gandharva gives her to Agni (heat of passion), and finally Agni has given her to me for the sake of children and wealth. (R̥g. X.85.41)

**XIV.2.5** Your friendly grace has come (to us), O you two full of vigour and wealth. O twins divine, desires have filled our hearts. O Lords of benignancy, may you become our twin protectors. May we reach the pleasant dwellings of the ordainer Lord. (R̥g. X.85.12; Variation)

**XIV.2.6** Delighted, with good intent, (O maiden), bring to us riches with all brave sons worthy of raise. O Lords of benignancy, may we have an easy crossing (of river), with a good approach to drinking water. May you drive away the unfriendly persons who stand as road-block or on our way. (R̥g. X.85.13; Variation).

**XIV.2.7** Whatsoever the herbs are there, whatsoever the rivers, whatsoever the fields, whatsoever the forests, may all those, O bride, guard you, the bearer of children, from the destroyers of life for your husband.

**XIV.2.8** Let us ride along this path, easy to bring weal, whereon no hero suffers harm and he wins the wealth of his enemies.

**XIV.2.9** O men, listen attentively to my this blessing whereby the married couples obtain delight. May the sustainers of the earth (gandharvas), and the divinities moving within the waters (apsaras), who rule over these forests, be gracious to this bride. May they not harm the bridal chariot as it is driven.

- XIV.2.10** Following the people, what wasting diseases go to the delightful chariot of the bride, may the enlightened ones, skilled in sacrifices, conduct those back, wherefrom they came. (R̥g. X.85.31; Variation).
- XIV.2.11** Let not the robbers, who lie in ambush and approach the husband and wife, reach them; may they (the couple) by easy roads escape from all expected dangers. May all adversities keep aloof. (R̥g. X.85.32; Variation).
- XIV.2.12** With my prayer, I make the bridal chariot viewed by the houses with a friendly and not hostile eye. Whatever of all sorts is well-fastened there, may the creator Lord make that delightful for the husbands.
- XIV.2.13** This auspicious woman has come home. The sustainer Lord has directed her to this place. May the Ordainer Lord, the Lord of good fortune, both the twins divine, the Lord of creatures make her prosper with progeny.
- XIV.2.14** Full of spirit, and fertile this woman has come; O man, sow your seed into her. Bearing the squeezed out semen of virile male, may she bear children for you from her flanks.
- XIV.2.15** Stay here respected. You are greatly shining like the Omnipresent Lord. O divine mid wife, (Sinīvalī), may she give birth to children, may she favoured by the Lord of good fortune (enjoy the marital bliss).

- XIV.2.16** O waters, may your wave strike the pins upwards; may you release the yoke-ropes, May not these two inviolables (bullocks), well-behaved and innocent, come to unpleasant harm. (Rg. X.85.13; Variation).
- XIV.2.17** May you not be evil-eyed, or killer of your husband. May you be delighting, kind, helpful, disciplined to the (member of the) household, bearer of brave children and pleasing to your brothers-in-law. With you, may we prosper well in friendly happiness. (Rg. X.85.44; Variation).
- XIV.2.18** Not bringing death to your brothers-in-law, not bring death to your husband, well-disciplined and brilliant, may you prosper here auspicious to the cattle. Having plenty of progeny, bearer of brave sons, pleasing to the brothers-in-law, delightful, may you look after this household fire.
- XIV.2.19** Get up hence. Desiring what have you come here. I, the conquerer, request you (to go) out from my own house. O perdition, you have come here seeking to empty this house. Stand up, O malignity; flee away. Do not tarry here.
- XIV.2.20** When first of all this bride has tended the household fire, thereafter, O woman, pay your homage to the divine doctress as well as to the elders.
- XIV.2.21** Bring for this woman such a comfortable and protective bedding, so that, O divine midwife, may she give birth to children and be favoured by the Lord of good fortune (enjoy the marital bliss).

- XIV.2.22** What coarse grass (balbaja, Eleusine indica) you cast (in a heap) and what hide you spread over it, let the maid, who finds a husband and will have good children, mount on it.
- XIV.2.23** Cast the coarse grass in a heap. On the hide spread over it, sitting there, let this bearer of good progeny tend to this fire.
- XIV.2.24** Mount upon (this) hide. Sit by the fire. This divinity kills all the destroyers of life. May you give birth to children here for this husband. May this son of yours enjoy the prominence of the eldest.
- XIV.2.25** May the children of various forms come forth from the lap of this mother as they are born. O propitious one, sit by this fire. Along with your husband, may you serve the enlightened ones here.
- XIV.2.26** O propitious one, augments of household, gladdening to husband, pleasing to the father-in-law, delighting to the mother-in-law, enter this family (home)
- XIV.2.27** May you be delightful to the fathers-in-law; delightful to husband and to the household; delightful to all this clan; be delightful in their prosperity.



- XIV.2.28** Propitious is this bride. Come all of you and have a look at her. Granting good fortune to her, go back driving the misfortunes away. (Rg. X.85.33; Variation)
- XIV.2.29** What evil-minded young women are here and so also the old ones, may they give their prowess to this bride and then go back home.
- XIV.2.30** This damsel of marriageable age (Sūrya), this girl at procreative stage (Sāvitrī) has mounted this gold-cushioned litter, bearing all sorts of decorations for great happiness and good fortune.
- XIV.2.31** Mount the bridal bed with friendly and cheerful mind. Give birth to offsprings here for this husband of yours. Alert and easy to awake like Indrānī, may you wake up to meet the dawns followed by light.
- XIV.2.32** The enlightened ones, since olden times, used to lie with their wives. Bodies embrace bodies closely. O woman beauteous and great like a girl of marriageable age (Sūrya), capable of bearing children, may you unite here with your husband.
- XIV.2.33** O youth, rich with all sorts of wealth (Viśvavasu), rise up hence. With reverence we pay homage to you. Seek a virtuous woman living in her father's house and well-adorned. That is your share by birth. Avail of that.

- XIV.2.34** The energies moving in the clouds revel in their common dwelling place, which is in between the oblation-receptacle and the sun. They are your relatives. Go away to them. O sustainer of earth, I pay homage to you in due season. (First half Av. VII.109.3)
- XIV.2.35** Homage to the food provided by the sustainer of the earth (the cloud); to the wrathful eye we pay homage. O master of all sorts of wealth, homage to you with sacred knowledge. May you go away to your wives, the energies active within the waters (apsaras).
- XIV.2.36** May we be friendly with wealth. May we attain to the sustainer of the earth from this place. That divine one has gone to the highest abode, where we reach by prolonging our life-span.
- XIV.2.37** O you two parents, unite in your due season. You will become mother and father of your progeny. As a male mounts a female, so mount her. Bring forth your offsprings here and accumulate wealth.
- XIV.2.38** O Lord of nourishment, inspire her who is most auspicious, in whom men may sow seed, who shall twine her loving arms about me, and enter into consummation. (Rv. X.85.37)
- XIV.2.39** Mount the thigh. Apply a caressing hand. Embrace your wife with friendly and cheerful mind. May both of you, rejoicing, bring forth progeny here. May the creator Lord grant you long-long life.

- XIV.2.40** May the Lord of creatures bless both of you with offspring.  
May the ordainer Lord keep you together day and night.  
Never unpropitious (O bride), enter this house (world) of  
your husband. Be you a blessing for our bipeds, a *blessing*  
for our quadrupeds. (Rg. X.85.43; Variation)
- XIV.2.41** Presented by the enlightened ones along with the thoughtful  
persons, this nuptial dress and the brides garment, whosoever  
gives to a learned intellectual person, he verily destroys the  
harmful germs of the marriage-bed.
- XIV.2.42** What nuptial dress of the wooer and the bride's garment,  
which is an intellectual person's share, you give to me, that  
O Lord supreme along with the resplendent Lord, both of  
you assentingly give to an intellectual person.
- XIV.2.43** Waking up in your comfortable house, laughing merrily and  
greatly rejoicing, having good cattle, good sons, and good  
household, may you two spirits swim through the splendours  
of dawn.
- XIV.2.44** Clothed in new garments, fragrant and well-dressed, spirited  
I have risen up to the splendours of dawn. Like a bird  
coming out of the egg, may I be freed completely from all  
the sin.
- XIV.2.45** Seven rays of the sun make the waters of the ocean to  
descend down in streams from the sky. May those (waters)  
loosen the iron-headed weapon (lodged in your body) and  
remove it. (Av. VII.112.1)

- XIV.2.46** I offer this adoration to the bride, to the divine powers, to the sun and the water, (and to all those) who are kind and considerate towards created worlds. (Ṛg. X.85.17)
- XIV.2.47** The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dis-severed part. (Ṛg. VIII.1.12)
- XIV.2.48** May the gloom, that is blue, brown and also red, go away from us. What burning disease (prṣṭaki) is in this (nuptial garment), that I fasten to this wooden post.
- XIV.2.49** Whatever evil designs are there in the clothing, whatever the nooses of the venerable Lord, the sovereign, whatever the poverties and miseries are there, them I fasten to this wooden post.
- XIV.2.50** This body, which is dearest to me, is frightened of the garment. (Therefore) O Lord of vegetation, may you first make yourself an inner wrap. May we not suffer harm.
- XIV.2.51** What ends (of threads), what borders, what woofs and what wraps are there; what cloths is woven by the wives, may that be of pleasant touch to us.

- XIV.2.52** Full of desire, these girls, going to husband from the father's house, have discarded the consecration. Svāhā.
- XIV.2.53** Her, whom the Lord supreme has discarded, all the bounties of Nature uphold. The lusture that has entered the cows, therewith we unite this (bride).
- XIV.2.54** Her, whom the Lord supreme has discarded, all the bounties of Nature uphold. The vigour that has entered the cows, therewith we unite this (bride).
- XIV.2.55** Her, whom the Lord supreme has discarded, all the bounties of Nature have adopted. The good fortune that has entered the cows, herewith we unite this (bride).
- XIV.2.56** Her, whom the Lord supreme has discarded, all the bounties of Nature have adopted. The glory that has entered the cows, therewith we unite this (bride).
- XIV.2.57** Her, whom the Lord supreme has discarded all the bounties of Nature uphold. The milk that has entered the cows, therewith we unite this (bride).
- XIV.2.58** Her, whom the Lord supreme has discarded, all the bounties of Nature uphold. The sap that has entered the cows, therewith we unite this (bride).

- XIV.2.59** If these people with long hair have danced together in your house, creating unpleasantness with wails and cries, may the Lord adorable and inspirer, free you from that nuisance.
- XIV.2.60** If this daughter of yours has wept with loosened hair in your house, creating unpleasantness with wails and cries, may the Lord adorable and inspirer, free you from that nuisance.
- XIV.2.61** If the sisters and the young ladies have danced together in your house, creating unpleasantness with wails and cries, may the Lord adorable and inspirer, free you from that nuisance.
- XIV.2.62** What evil the evil-doers have set in your progeny, in your cattle, or in your homes, may the Lord adorable and inspirer, free you from that nuisance.
- XIV.2.63** This women, scattering handfuls of grain, says : "may my husband be long-lived; may he live through a hundred autumns".
- XIV.2.64** O resplendent Lord, may you urge these two spouses to each other like a cakravāka couple. May both of them live their full life-span with children in their nice home.

**XIV.2.65** What evil design they have put in the chair, on the cushion and what on the covering; what evil design they have put in the wedding ceremony, all that we sink in the bath.

**XIV.2.66** What misdeed and what mischief was done at the marriage and in the bridal procession, that blemish we wipe off at the dress of the intermediary.

**XIV.2.67** Having deposited the malignancy on the intermediary and the fault on his dress, we have become holy and pure. May he prolong our life-spans.

**XIV.2.68** May this hundred toothed artificial thorn (i.e., the comb) scratch away the dirt of her hair and of her head.

**XIV.2.69** From each and every limb of hers, we take away the wasting disease. May that not go to the earth, not to the bounties of Nature; may that not go to the sky, nor to the vast midspace. May this malignity not go to the waters, O adorable Lord; neither may it go to the controller Lord, nor to all the elders.

**XIV.2.70** I harness you well with the essence of the earth. I harness you with the essence of the herbs. I harness with progeny and wealth. So harnessed, attain to this vigour.

- XIV.2.71** Here I am, and you are she. I am the Sāman (song), you are the Ṛk (verse). I am the heaven and you the earth. As such, let both of us unite. Let us procreate children.
- XIV.2.72** Unmarried men desire wives. Liberal donors desire sons. May we two, with our vitality unimpaired, live together to win great wealth and strength.
- XIV.2.73** May the elders, who desirous of beholding the bride, have come to this bridal procession, grant to this bride along with her husband progeny and comfort (happiness).
- XIV.2.74** May they conduct this bride, who came to this place first as if girdling (the house-hold), along with the pathways yet unfrequented. May this shining one, blessed with children win.
- XIV.2.75** Alert and easy to awake, may you go on waking up for a long life of a hundred autumns. Go to the house, so that, you may become the mistress of the household. May the creator Lord grant you a long life.

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**Here ends Kāṇḍa XIV**

**Hymns 2, Verses 139**

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